A k London, Anabaptists

A CONFESSION OF FAITH,

Of the severall Congregations or Churches of CHRIST in *London*, which are commonly (though unjustly) called ANABAPTISTS.

PUBLISHED

For the Vindication of the truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in Pulpit and Print, unjustly cast upon them.

Unto which is added,

HEART-BLEEDINGS for Professors abominations:

OR,

A faithfull Generall Epistle (from the same Churches) presented to all who have known the way of truth, fore-warning them to flee security, and careleſſe walking under the Profession of the same, discovering some of Satans wiles, whereby also wanton persons and their ungodly wayes are disclaimed.

But this I confesse unto thee, that after the way they call heresie, so worship I the God of my Fathers, believing all things that are written in the law and the prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts 24. 14. 15.

For we cannot but speak the things we have seen and heard. Acts 4. 20.

The fourth Impression, corrected.

Printed at *Leith*, 1653.

To the impartiall READER.

THe consideration of those many errours that is this day abroad in the world, by which many poor souls are deluded through the instigations of Satan, together with the inventions of men, by reason of that grosse ignorance which over-spreads the hearts of people: We finde our selves engaged to bear witness to that truth of God which we professe and practise, which is so much mistaken, vilified and rejected: We therefore are willing to re-print this ensuing Confession of Faith, together with Heart-bleedings for Professors abominations; it being formerly set forth by the Churches assembling in the order of the Gospel in London as that which doth contain the principals and substance both of theirs and our Faith and Order. And surely if the Lord give an understanding heart, and enlightned eyes in the reading hereof, it will be a meanes to take off that prejudice which generally reigns in the minds of many. We finde that most persons in these dayes are subject to one of these three extreams viz. To sit down in a state of wickednes, without God in the world, or else to clothe themselves with a form of godlinesse, without the power of it: and so walk short of the golden rule of the Gospel in contenting themselves in a Babylonish state, or become national under pretended enjoyments, trampling the Lord and his truth under-foot, as legall, and too contemptible for them to walk in: but if any hereby shall gain information and a heart unto willing to follow the Lamb whithersoever he goeth, God shall have the glory, themselves shall reap the benefit, and we shall receive our reward, who subscribe our selves faithfull friends to all that wish well to Sion.

Leith the 10. of the first Moneth, vulgarly called *March* $165\frac{2}{3}$.

THO. SPENSER.
ABRA. HOLMES.
THO. POWELL.
JOHN BRADY.

Signed in the name and by the appointment of the Church of Christ, usually meeting at Leith *and* Edinburgh.

THE EPISTLE TO THE READER.

Courteous Reader,

THere is nothing wherein Saints ſhould be more converſant then in promoting the Honor of the Lord and his Chriſt, ſtriving and ſtudying to walk before him agreeable to the Truth, recorded in his Word; the conſideration of which, is a ſtrong inducement unto us to engage (to the utmoſt of our abilities) in this Work, that when other men content themſelves by living below the Rule, we may ſtrive to walk cloſe thereunto, (ſuitable to the Pattern left us by God in his Word) and when many account it their glory to turn their backs upon what they profeſſed to have received from Chriſt, we may

ſtrive to honor God, by a ſtedfaſt continuance in what we have received, and in diligent ſpeaking the things which we have ſeen and heard from him; the weight of which at firſt prevailed upon us to declare unto the World this our Confeſſion of Faith, and faithful Epiſtle, *which we have again reprinted, and made publick, for the Reaſons following.*

Firſt, The invitations and earneſt ſolicitations of ſeveral of our Brethren, from all parts of the Nation, whoſe hearts long to behold (in publick) our ſtability and perſeverance in the way and truth of our God, that by it they may have wherewith, to put to ſilence thoſe who have lately taken liberty to reproach and undervalue the Truth profeſſed by us.

Secondly, That the World may behold that through Grace (by which alone we ſtand) we are preſerved from backſliding or revolting from the way and truth, we for ſome years have followed God in, In which (through faith and obedience) we truſt to be continued, unto the coming of our Lord and Saviour Jeſus Chriſt.

Thirdly, That we might prevent Satan and his accomplices in their enterpriſes, who have of late abounded more then ordinary, with ſtratagems and inventions to circumvent poor Saints, in their ſtability and love unto the Truth; amongſt which, this was no ſmall one (in ſeverall remote parts that we had caſt off all our former profeſſion and practiſe, ſo that none remained together, worſhipping God in his way, owning themſelves the Churches of Chriſt, but were grown up to a further attainment and light (as they ſay) to live more immediatly with God and Chriſt, then in ſuch low, mean and contemptible a way as Ordinances, think-

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ing thereby to ſtumble and diſharten many whoſe hearts were approved to God.

Fourthly, That we might take off prejudice from the hearts of thoſe (many of which we have comfortable hopes) who are, or may be prejudiced againſt us, from theſe many invectives, and bitter unjuſt reproaches, we are, or may be (for worſhipping our God according to our conſcience and the rule of truth) expoſed unto, and they (if it be the good pleaſure of our God) come to underſtand our practiſe, and ſubject themſelves to the Lord in his commands.

Laſtly, The remembrance of what good this our undertaking hath formerly done in the Countries where it hath been ſpread (of which we have had particular notice from ſeveral) whoſe hearts have been refreſhed therewith) is no ſmall inducement to us to bring this forth again in print.

Courteous Friend, We deſire thee ſoberly to weigh and conſider what we have profeſſed before Men and Angels, out of the ſimplicity of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and ſtudy to give up thy underſtanding to love and receive the Truth, as it is in Jeſus, delighting thy ſelfe in that Government, which is by his own hand eſtabliſhed in his houſe; be not diſheartened although thou ſhouldeſt hear of the miſcarriage of ſome, knowing that in many things we ſinne all, and come ſhort of the Grace of our GOD, nor if thou ſhouldeſt be advertiſed of the falling away of any one, do but conſider we live in the laſt ages of the

world

world, Wherein many ſhall depart from the truth; *neither is it a new thing for men to relinquiſh their profeſsion*)

But ſtrive thou to follow GOD fully, and to ſtand faſt in the ſimplicity of the truth; and GOD our Father, and our Lord Jeſus Chriſt be with thee, and be thy guide and Counſellour.

Signed in the name, and by the appointment of the aforeſaid ſeverall Churches, meeting in LONDON.

William Kiffen,	Edward Harriſon,
John Spilsbery,	Richard Graves,
Joſeph Santon,	Edward Roberts,
Hugh Goſnell,	Thomas Waters,
Thomas Paule,	Henry Forty,
Joſeph Patſhall,	Thomas Young,
William Conſet,	John Watſon.

A Confeſsion

A CONFESSION of FAITH

of the severall Congregations or Churches of Christ in *London*, which are commonly (though unjustly) called ANABAPTISTS.

I

THE Lord our God is but [a] one God, whose [q] subsistence is in himself; whose essence cannot be comprehended by any but himself; who onely hath immortality, [c] dwelling in the light, which no man can approach unto, who is in himself most [d] holy, every way [e] infinite, in [f] greatness, [g] wisdome, [h] power, love; [i] mercifull and gracious, long-suffering and abundant in goodness and truth, who giveth [k] being, moving and preservation to all creatures.

a 1 Cor. 8 6 Isa. 44. 6 Chap. 46 9
b Exod. 3. 14
c 1 Tim. 6. 16
d Isa. 43. 15.
e Psal. 147. 5
f Deut. 32. 3
g Job 36. 5
h Jer. 10. 12
i Exod. 34. 6 7
k Acts 17 28 Rom. 11. 36

II

In this divine and infinite being, there is the [a] Father, the [b] Word, and the [c] holy Spirit, each having the whole divine [d] essence, yet the essence undivided; all infinite without any beginning, therefore but [e] one God, who is not to be divided in nature, and being, but distinguished by severall peculiar relative properties.

a 1 Cor. 1. 3
b John 1. 1
c Chap 15. 26
d Exod. 3. 14
e 1 Cor. 8. 6

III

God hath [a] decreed in himself, before the world was, concerning all things, [b] to work, dispose, and bring them about (according to the counsel of his own will) to his glory: yet without being the Author of sin, or having fellowship with any therein

a Isa. 46. 10 Ephes. 1. 11. Rom. 11. 33.
b Psal. 115 3 & 135. 6
c Psal. 33. 15 1 Sam. 10. 9. 26.

Prov. 21.6 - Exod: 21. 13 Prov: 16.33 Psal: 144 Isai 45.7 Jer: 14 12 Mat: 6 24,30 Col. 1.16,17 Nu: 23. 19,20 Rom 3.4 Jer. 10.10 Eph: 1. 4,5 Jude 4 6 Prov: 10.4

therein) in which appears his wisedome in disposing all things, unchangeablenesse, power, and faithfulnesse in accomplishing his decree: and God hath before the foundation of the world, fore-ordained some men to eternall life, through Jesus Christ, to the praise and glory of his grace; leaving the rest to act in their sin, to their just condemnation, and to the praise of his justice.

IV.

In the [a] beginning God made all things very good, created man after his own [b] Image, filled with all meet perfection of nature, and free from all sin, but [c] long he abode not in this honour, Satan using the subtilty of the [d] Serpent, to seduce first *Eve*, then by her seducing *Adam*; who without any compulsion, in eating the forbidden fruit, [e] transgressed the command of God, and fell, whereby [f] death came upon all his posterity, who now are conceived in sin, and by nature the Children of wrath, the servants of sin, the subjects of [g] death, and other miseries in this world, & for ever, unless the Lord Jesus Christ set them free.

a Gen: 1 1 Col: 1.16 Isai 45.12 b 1 Cor: 15. 45,46 c Eccle: 7 29 d Gen: 3.1,4,5 2 Cor. 11.3 e 1 Tim. 2.14 f Gal. 3. 22 g Rom. 5.12 18,19 Chap. 6.22 Ephes 2.3

V.

God in his infinite [a] power and wisedome, doth [b] dispose all things to the end for which they were created, that neither any thing befalls any by chance, or without his [c] providence; and, that whatsoever befalls the Elect, is by his appointment, for his glory, and their [d] good.

a Job 38.11 b Isai 46. 10 11 Eccles 3.14 c Mat. 10. 29,30 Exod. 21.13 Pro. 16.33 d Rom. 8.28

VI.

All the Elect being [a] loved of God, with an everlasting love, are [b] redeemed, quickned and saved, not by themselves, not their own works, least any man should boast, but onely and wholly by God, of his free [c] grace and mercy through Jesus Christ, who is made unto us by God, [d] wisdom, righteousnesse, sanctification, and redemption, and all in all, that he that rejoyceth might rejoyce in the Lord.

a Jer. 31. 3 b Ephes. 1. 3,7 Chap. 2. 8,9 1 Thes. 5.9 c Acts 13.38 1 Cor. 5. 21 Jer. 9. 23, 24 d 1 Cor. 1. 30, 31 Jer. 23. 6.

VII.

And [a] this is life eternall, that we might know him the only true God, and Jesus Christ whom he hath sent. And on [b] the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of Jesus Christ.

a John 17. 3 Heb. 5.9 b 2 Thess 1. 8 John 6.36

VIII.

The rule of this knowledge, faith and obedience, concerning the

the worship of God, in which is contained the whole duty of man is (not [a] mens laws or traditions, but) only the Word of God, contained in the holy [b] Scriptures, in which is plainly recorded whatsoever is needful for us to know, believe and practise, which are the onely rule of holinesse and obedience for all Saints, at all times, in all places to be observed.

[a] Col. 2.23 Mat. 15. 9. 6
[b] John 5.39 2 Tim. 3.15 16, 17 Isa. 8.20 Gal. 1. 8 9 Act. 3.22, 23

IX.

The Lord JESUS CHRIST, of whom [a] *Moses* and the Prophets wrote, (the Apostles preached) he is the [b] Son of God, the brightnesse of his glory, &c. by whom he made the World, who upholdeth and governeth all things that he hath made; who also when the [c] fulnesse of time was come, was made of a woman, of the Tribe of *Judah*, of the seed of *Abraham* and *David*; to wit, of the Virgin *Mary*, the holy Spirit coming down upon her, the power of the most High [d] over-shadowing her; and he was also tempted as we are, yet without sin.

[a] Gen. 3.15 Chap. 22.18 and 49.10 Dan 7.13. & 9. 24, 25, 26
[b] Prov. 8. 23 Joh. 1. 1, 2, 3 Heb. 1. 8
[c] Gal. 4. 4.
[d] Heb. 7. 14

Rev. 5. 5. with Gen. 49. 9, 10. Rom. 1. 3. and 9. 10. Mat. 1. 16 with Luke 3. 23, 26. Heb. 2. 16. Isai 52. 3, 4, 5. Heb. 4. 15.

X.

[a] JESUS CHRIST is made the Mediator of the new & everlasting Covenant of grace between God and man, ever to be [b] perfectly & fully the Prophet, Priest, and King of the Church of God for evermore.

[a] 1. Tim. 2. 5 Heb. 9. 15.
[b] John 14. 6 Isai 9 6, 7

XI.

Unto this Office he was appointed by [a] God from everlasting, and in respect of his Man-hood, from the womb called, separated [b] and anointed most fully and abundantly with all gifts necessary, God having without measure poured out his Spirit upon him.

[a] Prov. 8. 23 Isa. 42. 6. and 49. 15
[b] Isa. 11. 2, 3. 4. 5. and 61. 1, 2. with Luke 4. 17. 22. John 1. 14, 16. and 3. 34.

XII.

Concerning his Mediator-ship, the Scripture holds forth Christs call to his Office: For [a] none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a speciall promise being made, he ordains his Son to this Office, which promise is, that Christ should be made a sacrifice for sin, that he should see his [b] seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: [c] all of meer free and absolute grace towards Gods Elect, and without any condition fore-seen in them to procure it.

[a] Heb. 5. 4, 5 6
[b] Isa. 53. 10, 11
[c] John 3. 16 Rom. 8. 32 1 Tim. 2. 5 Heb. 7 24

XIII.

This Office to be Mediator, that is, to be Prophet, Priest,

Dan. 7: 14
Acts 4. 12
Luke 1: 33
John 14: 6

and King of the Church of God, is ſo proper to Chriſt, that neither in whole, or any part thereof, it cannot be transferred from him to any other.

XIV.

a Deut 8: 15 with Acts 3, 22, 23
b Heb 7: 1 & 4. 14, 15
c Pſal. 2. 6
d 2 Cor. 5. 20 Acts 26. 18
e Col. 1 21
f Joh. 16. 8
g Pſal. 110 3

This Office to which Chriſt is called, is threefold, as [a] a Prophet, [b] Prieſt, and [c] King: this number and order of Offices is neceſſary; for in reſpect of our [d] ignorance, we ſtand in need of his Prophetical Office: And in reſpect of our great [e] alienation from God, we need his Prieſtly Office to reconcile us: And in reſpect of our averſneſs and utter inability to return to God, we need his Kingly Office to [f] convince, [g] ſubdue, [h] draw, [i] uphold, and [k] preſerve us to his heavenly Kingdom.

h Cant. 1. 3. John 6. 44. *i* Phil. 4. 13. *k* 2 Tim. 4. 18.

XV.

a John 1. 18. & 12. 49, 50 & 15. & 17. 8 Deut 18 15
b Mat. 23. 10
c Heb. 3 1
d Mal. 3 1
e 1 Cor. 1. 24 Col. 2. 3

Concerning the Propheſie of Chriſt, it is that whereby he hath [a] revealed the will of God, whatſoever is needful for his Servants to know and [b] obey; and therefore he is called not only a Prophet and Doctor, and the [c] Apoſtle of our Profeſſion, and the [d] Angel of the Covenant, but alſo the very [e] Wiſdome of God, in whom are hid all the treaſures of Wiſdome and knowledge, who for ever continueth revealing the ſame Truth of the Goſpel to his People.

XVI.

John 1. 18
Acts 3. 21 with Deut. 18. 15. Heb. 1. 1

That he might be a Prophet every way compleat, it was neceſſary he ſhould be God, and alſo that he ſhould be man: for unleſs he had been God, he could never have perfectly underſtood the will of God; and unleſs he had been man, he could not ſuitably have unfolded it in his own Perſon to men.

That Jeſus Chriſt is God is wonderful, clearly expreſſed in the Scriptures: he is called, The mighty God, *Iſa.* 9. 6. That word was God, *John* 1. 1. Chriſt who is God over all, *Rom.* 9. 5. God manifeſted in the fleſh, 1 *Tim* 3. 16. The ſame is very God, 1 *John* 5. 20 He is the firſt, *Rev.* 1. 8 He gives being to all things, and without him was nothing made, *John* 1. 2 He forgives ſins *Mat* 9. 6. He is before *Abraham Joh.* 8. 58 He was, and is, and ever will be the ſame, *Heb.* 13 8 He is always with his to the end of the world, *Mat:* 28: 20 which could not be ſaid of Jeſus Chriſt if he were not God. And to the Son he ſaith, Thy Throne, O God, is for ever and ever, *Heb.* 1. 8 *John* 1. 18. *Acts* 20. 28.

Alſo, Chriſt is not only perfectly God, but perfect Man, made of a woman, *Gal* 4 4 made of the ſeed of *David*, *Rom.* 1. 3. Coming out of the loins of *David*, *Acts* 2. 30. of *Jeſſe* and *Judah*, *Acts* 13. 23. In that the children were partakers of fleſh and blood, he himſelf likewiſe took part with them, *Heb.* 2. 14. He took not on him the nature of Angels, but the ſeed of *Abraham* Verſ 16. So that we are bone of his bone, and fleſh of his fleſh, *Eph.* 5. 30. ſo that he that ſanctifieth, and they that are ſanctified, are all of one, *Heb.* 2. 11. ſee *Acts* 3. 22. *Deut.* 18. 15. *Heb.* 1. 1.

XVII.

Concerning his [a] Priesthood, Christ having sanctified himself, hath appeared once to put away sin, by that one offering of himself a sacrifice for sin, by which he hath fully finished and suffered all things God required for the salvation of his Elect, and removed all rites and shadows, &c. and is now entred within the vail into the Holy of Holies, which is the presence of God. Also he makes his people a spirituall House, an holy Priesthood to offer up spirituall Sacrifice, acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

[a] John 17.19 Heb 3.7, [b] 9, and 10.12 Rom. 5.19 Ephes. 5.2 Coloss. 1.20 Ephes. 2.14, 15.16 Rom. 8.34 Heb. 9.24 and 8.1. 1 Pet. 2.5 Joh. 4.23, 24

XVIII.

This Priesthood was not legal or temporary, but according to the order of [a] *Melchisedec*, & is stable and perfect, not for a [b] time, but for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice and Altar: he was a Priest according to both Natures, he was a Sacrifice according to his Humane Nature; whence in [c] Scripture it is attributed to his Body, to his [d] Bloud: yet the effectualness of this Sacrifice did depend upon his Divine Nature, therefore it is called the Bloud of God. He was the Altar according to his [e] Divine Nature, it belonging to the [f] Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it self.

[a] Heb 7.17 [b] Heb. 7.16, 18, 19, 20, 21, 24.25 [c] Heb. 5.6 [d] Heb. 10.10 1 Pet. 1.18, 19 Col. 1. 20, 21 [e] Heb. 9.13 Acts 20, 28 [f] Heb. 9.14, & 13, 10, 12, 19 Mat. 23.17 John 17.19

XIX.

Concerning his Kingly Office, [a] Christ being risen from the dead, and ascended into Heaven, and having all power in Heaven and earth, he doth spiritually govern his Church, and doth exercise his power over all Angels and men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of his enemies. By this Kingly power, he applyeth the benefits, virtue and fruits of his Propheſie and Priesthood to his Elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall fear by his Spirit; by this his mighty power he ruleth the vessels of wrath, using, limiting and restraining them as it seems good to his infinite wisedome.

[a] 1 Cor. 15, 24 1 Pet. 3, 21, 22 Mat. 28, 18, 19, 20 Luk. 24. 51 Acts 1:1: & 5 30, 31: John 19 36: Rom. 14.9 John 5: 26, 27 Rom. 5: 6, 7, 8 & 14, 17: Gal. 5: 22, 23: Mar. 1: 27: Heb. 1: 14 John 16, 15 Job 1.8: Ro: 1 21, 17, 18 Eph: 4, 17, 8 2 Pet: 2

XX.

This his Kingly power shalbe more fully manifested when he shal come in glory to reign among his Saints, when he shal put down all rule & authority under his feet, that the glory of the Father maybe

[a] 1 Cor: 15, 24 28: Heb 9, 28 2 Thess: 1, 9, 10 1 Thess: 4, 15

16,17.Iohn 17.21,26 Ephel. 1. 14 Heb 5.9.Mat. 22.1.Ioh.17.6 Heb.7.25. 1Cor 2.12 Rom.8.29,30 1 Ioh 5.12 Iohn 15.13 Iohn 3 16.

perfectly manifeſted in his Son, and the glory of the Father and the Son in all his Members.

XXI.

Jeſus Chriſt by his death did purchaſe ſalvation for the Elect that God gave unto him: Theſe have intereſt in him, and being called, have fellowſhip with him, for whom he makes interceſſion to his Father in their behalf, and to them doth God by his Spirit apply this Redemption, as alſo the free gift of Eternal life and glory is given to them, and none elſe.

XXII.

Eph. 2. 8 Jon.6 9 &4. 10 Phil 1.29 Gal. 5, 22 Iohn 17, 17 Heb.4 11,12 Iohn 6. 62

Faith is the [a] gift of God, wrought in the hearts of the Elect, by the Spirit of God; by which they come to know and beleeve the truth of the [b] Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in his Attributes, the excellency of Chriſt in his Nature and Offices, and of the power and fulneſs of the Spirit in its workings and operations, and ſo are enabled to caſt their ſouls upon this truth thus beleeved.

XXIII.

Mat 7.24,25 John 10,10 Joh 10,28,29 1Pet.1.4,5,6 Iſa.49.15,16 15, 16

All thoſe that have this precious [Faith] wrought in them by the Spirit, can never finally nor totally fall away, ſeeing the gifts of God are without repentance, ſo that he ſtill begets and nouriſheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many ſtorms and floods ariſe and beat againſt them, yet they ſhall never be able to take them off that foundation and rock, which by faith they are faſtned upon; notwithſtanding, through unbeleef and the temptations of Satan, the ſenſible ſight of this light and love be clouded and overwhelmed for a time; yet God is ſtill the ſame, and they ſhal be ſure to be kept by the power of God unto ſalvation, where they ſhall enjoy their purchaſed poſſeſſion, they being engraven upon the palms of his hands, and their Names having been written in the Book of life from all eternity.

XXIV.

a Rom,10,17 1Cor:1,28 b Rom 9. 9 c Ezek.16,16 Rom, 5,12 d Rom, 1,16 Epheſ,1. 19 Col, 2,12

Faith is ordinarily [a] begotten by the preaching of the Goſpel, or Word of Chriſt, without reſpect to [b] any power or agency in the creature; but it being wholly [c] paſſive, and dead in treſpaſſes and ſins, doth beleeve, and is converted by no leſs [d] power then that which raiſed Chriſt from the dead.

XXV.

The preaching of the Gospel, to the conversion of sinners, is [a]absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the Law, or preceding Ministry of the Law; but only and alone the naked soul, a[b]sinner and ungodly to receive Christ crucified, dead, and buried, and risen again, who is made a Prince and a Saviour for such sinners as through the Gospel shall be brought to beleeve on him.

[a] Joh. 3. 14, 15. & 1, 12 Isa. 55. 1 Joh. 7. 37
[b] 1 Tim. 1. 15 Rom. 4. 5 & 5. 8. Act. 5. 30, 31. & 2. 36. 1 Cor. 1. 22, 24

XXVI.

The same power that converts to faith in Christ, carrieth on the [a]soul through all duties, temptations, conflicts, sufferings; and whatsoever a Beleever is, he is by [b]Grace, and is carried on in all obedience, and temptations by the same.

[a] 1 Pet. 1. 5 2 Cor. 12, 9
[b] 1 Cor. 15. 10
[c] Phil. 2. 12, 13. Joh. 15. 5 Gal. 2. 19, 20

XXVII.

[a]All Beleevers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all Beleevers are the [b]Sons of God, and joynt heirs with Christ, to whom belong all the promises of this life, and that which is to come.

[a] 1 Thess. 1: 1 Joh 17: 21 & 20: 17 Heb. 2: 11
[b] 1 Joh. 4: 16 Gal: 2: 19, 20

XXVIII.

Those that have union with Christ, are justified from [a]all their sins by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sin by God, through the satisfaction that Christ hath made by his death for all their sins, and this is to be applied to the Spirit through beleeving.

[a] 1 Joh: 1: 7 Heb. 10: 14 & 9. 26. 2 Cor: 5: 19 Rom: 3: 23

XXIX.

All Beleevers are an holy [a]and sanctified people, and that sanctification is a special fruit of the [b]new Covenant, and an effect of the [c]love of God manifested in the soul, whereby the Beleever presseth after an Heavenly and Evangelical obedience to all the Commands, which Christ as Head and King in the new Covenant hath prescribed to them.

Act: 13: 38, 39 Rom: 5: 1 & 3: 29, 30
[a] 1 Cor: 1 1 1 Pet. 2: 9
[b] Eph: 1: 4 1 Joh. 4. 16 Mat: 28 20
[c] 2 Cor: 5: 19 Rom: 5: 9, 10
[b] Isa: 54: 10 & 26: 12
[c] Eph. 2, 13, 14
[d] Eph. 4. 7

XXX.

Al beleevers through the knowledg of [a]that justification of life given by the Father, and brought forth by the blood of Christ, have as their great priviledge of that new [b]Covenant, peace with God, and reconciliation, whereby they that were afar off are made nigh by [c]that blood, and have [d]peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom

Ro.5.10.11 [d] whom we have received the attonement.

XXXI.

[a] Rom.7.23, 24. Ephes 6. 10,11,12,13 [b] Heb.2.9,10 2 Tim. 3.12 [c] Rom.8.29 1 Thess.3:3 Gal:2:19, 20 2 Cor: 5:7 Deut.2.5

All believers in the time of this life, are in a continuall [a] warfare and combat against sin, self, the world, and the Devill, and are liable to all manner of afflictions, [b] tribulations, and persecutions, being [c] predestinated and appointed thereunto, and whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a Civill right, by them who have [d] no faith.

XXXII.

[a] Joh 16:33 [b] Joh. 15.5 Phil.4.11 [c] Heb.2:9,10 [d] 2 Tim.4.18

The only strength by which the Saints are enabled to encounter with all oppositions and [a] tryals, is [b] only by Jesus Christ, who is the Captain of their salvation, being made perfect through [c] sufferings, who hath engaged his faithfulnesse and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power, to his everlasting Kingdom, and glory.

XXXIII.

[a] Mat.11.11 2 Thess.1.15 & 1 Cor.1.2 Eph.1.1 [b] Rom: 1:7 Act.19.8,9. and 26.18. 2 Cor. 6.17. Rev 18.4. [c] Acts 2.37. with 10.37. [d] Rom:10,10.

Jesus Christ hath here on earth a spirituall Kingdom, which is his Church, whom he hath purchased and redeemed to himself as a peculiar inheritance, which Church is a company of visible Saints, [b] called and separated from the world, by the Word and [c] Spirit of God, to the visible profession of the faith of the Gospel, [d] being baptized into that faith, and joyned to the Lord, and each to other by mutuall consent in the [e] practicall enjoyment of the Ordinances, commanded by Christ their Head and King.

Mat:18: 19,20 Act.2.42. [e] Act: 9: 26. 1.Pet.2.5.

XXXIV.

[a] Mat.28.18 19,20. [b] 1 Cor.11.24 and 3.21. 2 Cor.6.18. Rom.9.4.5 Psal.133.3 [d] Ro. 3.7.10 [e] Ezek.47.2. Act 2.41,47 [f] 4.3.1 Co. 12.6,7,12,18 Ez.20.40.37 [b] Cant.4.12.

To this Church he [a] hath made his promises, and given the signs of his Covenant, [b] presence, acceptation, love, [c] blessing, and [d] protection. Here are the fountains and springs of his heavenly graces [e] flowing forth to refresh and strengthen them.

XXXV.

And all his servants, of all estates (are to acknowledge him [a] to be their Prophet, Priest, and King;) and called thither to be enrolled among his houshold servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled sheepfold, and watered [b] Garden, to have communion here

here with his Saints, that they may be assured that they are made meet to be partakers of their [e] inheritance in the Kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a [d] propriety in his own estate, yet they are to supply each others wants, according as their [e] necessity shal require, that the name of Jesus [f] Christ may not be blasphemed through the necessity (f any in the Church) and also being come, they are here by himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together [g] according to the effectuall working of every part, to the edifying of it self in love.

Eph. 2. 19. Rom 12. 4, 5 6. Col. 1. 12. and 1. 5. 6. 19
c Acts 20. 32.
d Acts 5 4.
e Acts 2 44. 45. and 4 34, 35
f Luke 14 26. 1 Tim. 6 1.
g Ephes. 4. 16

XXXVI.

Being thus joyned, every Church [a] hath power given them from Christ for their wel-being, to chuse amongst themselvs meet persons for [b] Elders and Deacons, being qualified according to the Word, [c] as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church. and that none have any power to [d] impose on them either these or any other.

a Acts 13. 23. 26 & 6 3. with 15 22, 25.
b Rom. 12. 7 8. 1 Tim. 3. 2 6, 7 8. 1 Cor. 12. 28. Ie 14. 7. 7 1 Pet 5 1, 2, 3.
d 1 Pet 4 5. Heb 5. 4. John 10 3. 4 Acts 20, 28 29. Rom. 12. 7. 8. Heb 13. 7. 17. 1 Pet 5. 1, 2, 3.

XXXVII.

That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to Gods Ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready minde.

XXXVIII.

Baptisme is an Ordinance of the [a] new Testament, given by Christ, to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith, and desiring of it, ought to be baptized, and after to partake of the Lords Supper.

a Mat. 28 18. 19. John 4 1. Mark 16. 15. 16 Acts 2. 37, 38 and 8 36, 37 38. and 18.

XXXIX.

That the way and manner of the [a] dispensing this ordinance, is dipping or plunging the body under water, it being a sign, must answer the thing signified, which is, that interest the Saints have in the [c] death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, & risen again, so certainly shal the bodies of the Saints be raised by the power of Christ in the day of the resurrection to reign with CHRIST.

a Mat. 28. 16. Mark 1. 5. 9 reads [into *Jordan*] in Greek, John 3 23 Acts 8 38
b Rev 1. 5 & 7 14. with Heb. 10. 22.

c Rom 6. 3, 4, 5, 6. 1 Cor. 15. 28, 29. The word *Baptiso*, signifies to dip, or plunge (yet so as convenient Garments be both upon the Administrator and subject with all modesty) which is also our practice, as many eye-witnesses can testifie,

Isa 8. 16 Ephes 4.7 Mat. 28. 19. Joh. 4. 1. Act 20.7. 1 Cor. 11 24. with 1 Cor. 10. 16, 17. Ro. 16. 2 Mark 16 15, 16. Acts 8 12 compared with ch. 11. & 20. & 21. Act 9. 18. compared with 10. Act 8 38. Mat 18. 17. 1 Cor. 5. 4. 13 with 12. 6. 2. 2 Cor 2. 6 7 Mat. 8 16, 17, 18. Act 11. 2, 3. 1 Tim. 5 19. 20, 1 Col 4. 17. Act. 15 1, 23. Act 20. 27 28. Heb. 13 17 24. Mat. 24 45 1 Thes. 5. 12, 14 Jud. 3. 20. Heb 10. 34, 35. & 12 15. 1 Cor. 14. 3 &c Rom. 12. 6 1 Pet. 4. 10, 11 1 Cor. 12. 7. 1 Thes. 5 19, 20, 21. Rev. 2. & 3. Chapter. Act. 15. 12. 1 Cor 1. 10 Jud. 19. Rev 2 20, 21, 22. Act. 15 1. 2 Rom. 14 1. & 15. 1, 2, 3.

a 1 Cor. 4. 17 & 14. 33. 6. & 16. 1.
b Ps. 122. 3. Eph 2. 11. 19. with Re. 21
c 2 Tim. 3. 15.

XL.

The person designed by Christ to dispense Baptism, the Scripture holds forth to be a Disciple; it being no where tied to a particular Church-Officer, or person extraordinarily sent, the Commission enjoyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

XLI.

Christ hath likewise given power to his Church to receive in, and cast out, any Member that deserves it, and this power is given to every Congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.

XLII.

And every particular Member of each Church, how excellent, great or learned soever, is subject to this censure and judgement; and that the Church ought not without great care and tenderness, and due advice, but by the rule of faith and truth, to proceed against her Members.

XLIII.

Christ for the keeping of this Church in holy and orderly communion, placeth some special men over the Church, who by their office are to govern, oversee, visite, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority and laid duty upon all to watch over one another.

XLIV.

Also such to whom God hath given gifts in the Church, may and ought to prophesie according to the proportion of faith & so to teach publickly the Word of God, for the edification, exhortation, and comfort of the Church.

XLV.

Thus being rightly gathered, & continuing in the obedience of the Gospel of Christ. None are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there wil be difference in the true constituted Church) until they have in due order, and tenderness sought redress thereof.

XLVI.

And although the particular Congregations be distinct and severall [a] bodies, every one as a compact and knit [b] City within it self; yet are they all to walk by [c] one rule of truth; So also they (by all means convenient) are to have the counsel and help,

one

[a]one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

[d]Act. 5.2,3 Cant.8.1.4. 13,14

XLVII.

A Civil [4]Magistracy is an Ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications, and prayers for Kings, and all that are in Authority, that under them we may live a quiet and peaceable life, in all godliness & honesty.

[4]Rom:13:1, 2, 3, 5 1 Pet 2:13,14 1 Tim: 2. 1, 2,3

[a] Acts 2:40, 41. & 4 19 & 5: 28, 29, 41 & 20:23 1 Thess.3:3 Phil. 1.28,29 Dan: 3: 16, 17 & 6, 7, 10. 22 23

XLVIII.

That we have great cause to bless God, and to be thankful for the peace and liberty we enjoy in the service of our God under the present Government; but if the Magistrate should not favour us herein, [b]yet we dare not suspend our practise; because we beleeve we ought to go on in obedience to Christ, in professing the Faith which was once delivered to the Saints, which Faith is declared in the holy Scriptures, & this our Confession of Faith a part of them, and that we are to witness to the truth of the old and new Testament unto the death, if necessity require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our own lives dear unto us, so we may finish our course with joy, remembring alwaies that we ought to [b]obey God rather then men, who will when we have finished our course, and kept the faith, give us [c]the crown of righteousness; to [d]whom we must give an account of all our actions, and no man being able to discharge us of the same.

[b] 1 Tim.6:13 14, 15 Rom: 12:1 8 1 Cor: 14:37 [c] Rev: 2:10 [d] 2 Tim: 4: 6, 7 8. Rom: 14 10: 12. 2 Cor. 5.10. Ps. 49. 7. Ps. 50:22 Act: 8:38. & 10:1, 2. 35: 44. Rom: 16 23. Deut: 6: 13. Rom: 1.9 2 Cor. 10, 11. Ier. 4. 2. Heb. 6:16. 1 Thes. 4:6. Rom. 13. 5, 6, 7. Mat. 22. 21. Tit. 3. 1 Pet. 2. 15, 17. & 5: 5 Eph. 5. 21, 23 & 6. 1, 9 Tit. 3. 1, 2, 3

XLIX.

It is lawful for a Christian to be a Magistrate or Civil Officer; and also it is lawful to take an Oath, so it be in truth, in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vain oaths the Lord is provoked, and this Land mourns.

L.

We are to give unto all men whatsoever is their due, as their place, age, estate requires; and that we do defraud no man of any thing, but do unto all men as we would they should do unto us.

a Act. 24. 15. 2 Cor. 5. 10.

1. There ſhall be a [a] reſurrection of the dead, both of the juſt and unjuſt, and every one ſhall give an account of himſelf to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The Concluſion.

THus We deſire to give unto Chriſt that which is his, and unto all lawful Authority that which is their due, and to owe nothing to any man but love, to live quietly and peaceably as it becometh Saints, endeavoring in all things to keep a good conſcience, and to do unto every man (of what judgment ſoever) as we would they ſhould do unto us; that as our practiſe is, ſo it may prove us to be a conſcionable, quiet, and armleſs People, no wayes dangerous or troubleſom to humane ſociety, and to labour and work with our hands, that we may not be chargeable to any, but to give to him that needeth, both friends and enemies; accounting it more excellent to give then to receive. Alſo We confeſs that We know but in part, and We are ignorant of many things, which We deſire and ſeek to know, and if any ſhall do us that friendly part to ſhew us from the Word of God that we ſee not, we ſhall have cauſe to be thankful to God and them. But if any man ſhall impoſe upon us any thing, that We ſee not commanded by our Lord Jeſus Chriſt, We ſhould in his ſtrength rather embrace all reproaches and tortures of men, to be ſtript of all outward comforts, and if it were poſſible, to die a thouſand deaths, rather then to do any thing againſt the leaſt tittle of the truth of God, or againſt the light of our own conſciences. And if any ſhall call what we have ſaid Hereſie, then do we with the Apoſtle acknowledge, That after the way they call Hereſie, worſhip we the God of our fathers, diſclaiming all Hereſies (rightly ſo called) becauſe they are againſt Chriſt, and to be ſtedfaſt and immovable, always abounding in obedience to Chriſt, as knowing our labour ſhall not be in vain in the Lord.

Pſalm. 74. 21, 22.

Ariſe, O God, plead thine own cauſe; Remember how the fooliſh man blaſphemeth thee daily.

O let not the oppreſſed return aſhamed, but let the poor and needy praiſe thy Name.

Come Lord Jeſus, come quickly.

TO

To all the Churches of God ſanctified in CHRIST JESUS, called to be Saints, with all that in every place profeſs the Name of Jeſus Chriſt our Lord, both theirs and ours.

Beloved Brethren,

HAving theſe many years, through the grace and free mercy of our God, been kept in the profeſſion of the Name of Chriſt, contained in the Holy Scriptures of the Prophets, and Apoſtles; and finding the exceeding benefite and comfort of walking with God in ſome meaſure ſuitable to what he hath made known unto us; and well knowing that we are called to live in the laſt Ages of the world, wherein iniquity abounds, and the love of many waxeth cold; as likewiſe conſidering thoſe peculiar times ſpoken of, in the ſecond of *Tim.* 3. 1, &c. are come upon us, wherein men who ſometimes have made large profeſſion of God and godlineſſe, are turned aſide to commit all manner of uncleanneſſe with greedineſſe, having turned the grace of our Lord Jeſus into laſciviouſneſſe, calling darkneſſe light, and light darkneſſe, by means of whom the way of truth is evill ſpoken of; and many poor ſouls through temptations ready to quite their profeſſions, and to be taken with their ſnares; we thought it our duty to declare our utter diſlike, abhorring and deteſtting of all ſuch evill perſons, and wayes, who ſhall under any pretence whatſoever plead for, or practiſe any way of ungodlineſſe.

And having been through the goodneſſe of our God, enabled to diſcern the ſecret and ſubtill deſignes, and ſnares of Satan, which he hath laid to entrap poor ſouls in, by carrying them from ſtep

to ſtep, untill they have been wholly captivated in his ſnares, and fitted by him to do him ſervice.

We could do no leſſe then according to that meaſure of light we have received from the Lord, to diſcover his Wiles, and Stratagems, and to Caution all that profeſs the fear of the Lord, to watch over their own hearts, and wayes, and take heed leaſt they fall into the ſame condemnation.

For this we have found, that that way which God in his infinite wiſdome, taketh to bring ſouls unto himſelf by, *viz.* the preſenting unto men his great love, in giving Jeſus CHRIST to ſuffer death, and his great ſalvation to all that believe on his Name, Satan that old Serpent through his inſtruments under the ſpecious pretence of beating men off from all falſe reſts, endeavours with all his ſtrength to oppoſe and make void; perſwading the ſons and daughters of men, that what is declared concerning the death of Chriſt at *Jeruſalem*, and his bearing our iniquities in his own Body upon the Croſs, is but a meer hyſtory and ſhadow, that the Scriptures are but a Letter, and the Ordinances of God but fleſhly forms, thereby labouring to beget in the peoples minds, a contempt, and ſlight eſteem of Chriſt, his Word, and Ordinances; and that he might cheat them to purpoſe, tels them of a God within, and a Chriſt within, and a Word within: And that God and Chriſt and they are one, without any true diſtinct knowledge of the true meaning of that which is expreſſed; whereby poor ſouls with great and ſwelling words of vanity, triumph in a great myſtery of meer nothing but emptineſſe, and confuſion, ſpeaking things whereof they know not; and many poor ſouls knowing ſuch expreſſions to be Scripture Phraſes, do greedily embrace them, without a true, diſtinct, and clear underſtanding the ſenſe of what is ſpoken, having the perſons of thoſe who ſpeak ſuch language in great admiration, as the chief, tender, charitable, knowing, high and ſpirituall Chriſtians; whereas indeed although the words ſpoken by them, are many of them true in themſelves (without which Satan could not ſo effectually deceive) as that God and Chriſt, and the Spirit dwell in us, and that God and Chriſt, and the Saints are one; Yet are we to underſtand this union to be onely in a way of relation through participation of the ſame ſpirit, and this dwelling to be only in reſpect of grace, and powerfull operation and influence

fluence, working in the hearts of believers, according to the tenor of the *New Covenant*, in making men holy and humble, purifying their hearts, cauſing them to walk in all *good conſcience* towards God and man, all which by them is trampled under foot, and another kinde of *union*, and *indwelling* driven at in their diſcourſes, which although *covertly* expreſſed, untill by craft and ſubtilty, they have prepared the hearts of ſimple and unſtable ſouls, to receive whatſoever they ſhall ſuggeſt into them; yet then is openly diſcovered, being indeed the root of all bitterneſs, and deſperate prophaneneſs, and blaſphemy, that can be imagined in the world: for from thence they conclude, that themſelves are God and Chriſt, and what God is they are, and what they are God is; for ſay they, there is no Spirit but one, and ſo deny any created Angel or ſpirit, holding upon the ſame account the living ſoul in man to be uncreated, and ſo conſequently to be God himſelf, and not created by God. Now this being the ground-work of their deluſion, the building is anſwerable.

For firſt, Concluding the reaſonable ſoul to be God.

Secondly, They affirm that this ſoul being cloathed with their humane bodies, or fleſh, is *Chriſt*, or *God*, or *God in fleſh*, hereupon they imagine that Jeſus Chriſt ſpoken of in the Goſpel, as being born of the *Virgin Mary*, accuſed by the *Jews*, delivered by *Pilate* to be crucified, dying at *Jeruſalem* upon the *Croſſe*, riſing the third day, and aſcending into heaven; is only to be underſtood *parabolically* or *figuratively*, ſpeaking of one thing, and intending another; pointing at, and prefiguring a work onely within us, conceiving the *Virgin Mary*, the *Jews*, *Pilate*, *Jeruſalem*, the *Croſſe*, *Chriſt riſing* and *aſcending*, ſpoken of in the Scriptures, to be all within them, and no ſuch thing ſubſtantially, or in truth *without*.

As they conclude all things ſpoken of *Chriſt* to be but in a *typical*, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their fleſh, ſtill meaning their *reaſonable ſouls*, conceiving this to be the *ſubſtance* of all thoſe *ſhadows*; ſo alſo upon this ground they are forced to conclude the whole new Teſtament, with all the Doctrines, Laws, Rules, and Adminiſtrations of the ſame, to be but a ſhadow or figure, holding forth a ſubſtance within. As for inſtance, *Moſes* and *Aaron*, being but figures of the ſubſtantiall Saviour, and Prieſt to come, ſo the adminiſtrations

niſtrations of *Moſes* as *Moſaicall*, were but fleſhly and carnal adminiſtrations to be aboliſhed when the ſubſtance was come, they being onely ſhadows of good things to come; in like manner do they underſtand Chriſt in his *perſon*, to be but a ſhadow of Chriſt *within*, and all his heavenly and ſpirituall Goſpel to be but a *Letter* and *carnall hiſtorie* put to an end and aboliſhed, when they once come to apprehend that the ſubſtance of all is *within*. They comming alſo to believe that the ſoul is God, do thence infer that they are *perfect*, and that they are in as happy eſtate as can be, and for this they urge, 1 *Cor.* 15. 24. to the 28. to ſhew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then Chriſt ceaſeth his Mediatorſhip, and conſequently, all his New-Teſtament ceaſeth: Now they conclude, that all this is accompliſhed when they come to diſcern there is but one Spirit, and their ſoul that ſpirit, which is God, and then they are in the poſſeſſion of all things.

And ſeeing that the Scripture declares that before our full poſſeſſion of God and glory, there muſt be a *temporall Death*, and *Reſurrection* of the Body, *and eternall judgement*, they upon the former grounds, judging themſelves already glorified, doe underſtand this death of the body in all ſuch Scriptures *myſtically*, and that the reſurrection *and eternall judgement*, are paſſed already in the ſoul, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 18. compared with 1 *Tim.* 1. 19. Thence alſo they conclude, that faith and Juſtification by Chriſt, together with all the Ordinances of Chriſt are aboliſhed, as fleſhly forms, like unto *Chriſt* that appointed them, above and without all which, they *triumphantly* (in their own fancies) live when they once have attained this *ſuper-eminent* life (as they ſpeak) of being in the full fruition of God, comprehending that *infinite Being* (which they blaſphemouſly affirm themſelves to do) intruding themſelves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* ſaith, *ſcoff* at any *ſecond comming of Chriſt*, 2 *Pet.* 3. 3, 4. and mock at the holy Scriptures, thoſe *heavenly Oracles of God*, denying them to be the Word of God, or that Law by which they ought to conform their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his Light being his onely Law, that is to ſay, what ever that ſpirit that dwels within (which they call God within) dictates to them

them, that ought to be done by them, ſtrengthening themſelves with this opinion, That there is no ſin but what contradicts a mans own light, (which is a mans onely law) and ſin is only ſin to him that thinks it ſo, and that there is no hell but that torment that men ſuſtain through croſſing their own light (which God knowes is nothing but thick darkneſſe) from theſe principles the deſperatly wicked and deceitfull hearts of men *fortified* in their ſins, having now their conſcience *ſeared with an hot iron*, accompt it their onely miſery and *hell*, that they are troubled at any thing, be it never ſo abominable: thus caſting off all trouble and remorſe for ſin, they follow the Law of their own minde, (as they needs muſt, conceiving their own ſouls to be the onely Eternall GOD) and whatſoever their evill hearts are naturally inclined to, whether *Drunkenneſſe*, *Curſing*, *Swearing*, or *Whoredome*, (although for a time their principles do not put ſuch horrid impieties in execution) yet at length being violently hurried on through the aſſiſtance of the ſtrong *impulſions*, and reſtleſſe *ſuggeſtions* and inſtigations of the *devil*, (the judgments of God being alſo heightened upon them) they now commit the ſame with greedineſſe, and that with ſuch a high hand, as they accompt it their perfection, and the higheſt pitch of their glory, to give up themſelves to ſuch abominations, pleading for them, affirming that they have made a *League and Covenant with ſin, death, and hell, and have communion with God in all theſe, ſeeing all theſe, and what ever evils can be imagined, reconciled to God, and ſo good*, accompting all their actions for good, being acted by their own ſpirits, which (as they think) are God, ſaying that God (but truly not God, but their own accurſed ſpirits) willed that they ſhould *curſe, and ſwear, and be drunk, and fill themſelves with all uncleanneſſe*, which they eſteem to be perfect righteouſneſſe, calling that holineſs and righteouſneſs, which conſiſts in a ſpotleſs conformity to the Laws of Chriſt revealed in the Scripture, which curbs the inſolency of the fleſh, and the luſts of the heart, *a plaguy & naſty holineſs*, that muſt be deſtroyed: ſo that thoſe amongſt them, that can with the greateſt impudency, without the leaſt check or controll of conſcience, commit the moſt horrid abominations, (which we tremble to think of) they are the moſt perfect, and the moſt ſwallowed up in the will of God; To juſtifie theſe their abominations, they ſay, the *Angels of God ſware with glory and Majeſty*,

which

which Angels are God in them, (for all created Angels they deny) who therefore may ſwear as they will, and that with glory and Majeſty; Yea, ſo great is their thraldom and captivity, that now the *Prince of the power of the air, that rules in the hearts of theſe children of diſobedience*, hath ſo far the maſtery and dominion over them, as that they are ready, not onely to fight againſt GOD himſelf in his ſpirituall Ordinances, but againſt *Civil Societies*, violating the Bonds of Marriage, and Lawes of Families, againſt the very principles and light of nature, which common juſtice (remaining amongſt the Heathens) would ſoon adjudge to merit ſevere puniſhment: and certainly thoſe that ſhall thus tranſgreſſe all Civill bonds, do not onely lyable to the juſt and fearfull judgment of God, but juſtly incur the puniſhment of the Rulers of this World.

Having thus laid open ſome of the principles and evill practices of theſe men, even that root of bitterneſſe, from which ſuch their ſinfull branches grow; by which every one whoſe eyes are opened, may diſcern what a fearfull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying ſpirit: we ſhall now endeavour briefly to make manifeſt the ſandineſſe and dangerouſneſſe of the foundation whereupon theſe things are built; which we ſhall eſſay to do by proving, That the ſoul of man is not God, but a creature, created and made by God: which will appear both by Scripture and reaſon, if you conſider.

1. That God is incomprehenſible, the Heaven of Heavens cannot contain him, but the ſoul of man is comprehended and contained in the body.

2. God is Almighty, but the ſoul of man is not: whatever God will, that he can do; but man deſires many things, and hath not power to accompliſh them.

3. God knoweth himſelf, and all things, the ſecrets of all hearts, things paſt, preſent, and to come; but alas! the ſoul of man knows not the Being of it ſelf, nor of the leaſt creature, he knowes not what is done in another houſe next to him.

4. The ſoul is made and created, 1 *Cor.* 15. *The firſt Adam was made a living ſoul*, *Jer.* 38. 16. *Iſai.* 47. 16. It is written, As the Lord liveth

liveth that made us this ſoul, now to be made and created, argues a begining; but God is without begining, therefore the ſoul cannot be God.

5. God is the God of the ſpirits of all fleſh, *Num.*16.22. there is a ſpirit in the body, of which God is the Father, *Heb.*12.9. *Which God forms within man*, *Zech.*12.1. with which ſpirit *the Spirit of God bears witneſs*, Rom.8.16. which plainly proves our ſpirit or ſoul to be a creature: the truth of which further appears in that *God can deſtroy the ſoul, or caſt it into hell fire*, *Mat.*10.28. *in that the ſoul may be converted*, Pſa.19.7. in that *it ſtands in need of deliverance and redemption*, Pſal.13.19. 34.22. 49.8. But now God cannot be deſtroyed, neither needs he any redemption at all. By this is it clear that mans ſoul is not God; and if not his ſoul, much leſs is his body, that is ſubject to ſuch variety of diſtempers; and ſo neither body nor ſoul. Oh! therefore, what a horrid thing is it, for men to affirm, they are God, that made and created all things, that governs the World, and the like, and to father all their abominations upon the Lord, thinking him to be altogether ſuch a one as themſelves are! From hence we may ſafely conclude:

1. That if the ſpirit be created by God, and is united to the body, then thoſe actions that are done by the body, are the actions of the man. Oh! how ſome men fighting againſt the light, cry out, that it is God in man only that acts, that ſhall be ſaved, and the like, whereas it is evident that it is the man that acts, either good things, *viz.* the man that beleeveth, prayeth, conformeth, and is bleſſed of God, or it is the man that ſins and walks in diſobedience, which man is the ſubject of deſtruction.

2. That if the ſpirit be created by God, it muſt be ſubject to the will and Law of the Creator: things created are for the praiſe of the Creator. We are made by God to ſhew forth his praiſe, and by our obedience to declare our ſelves to be his Children, we are not left at liberty to run from God: This was that that involved *Adam* at firſt in miſery, and ſtill keeps his Off-ſpring in ſorrow and confuſion.

3. That ſin is the defection, variation from, or the tranſgreſſion of the Law of our Creator, and not of our own wills: when we do the things God forbids, or leave undone the things commanded, we ſin againſt God the Lord, the Creator of ſoul and body.

From the not right underſtanding of the creatures ſubjection, and

relation unto God, ſhow alſo thoſe vain allegorizings of thoſe texts of Scripture that ſpeak of Chriſt himſelf. For if we ſearch the Scripture we ſhall ſee clearly, that Chriſt Jeſus was not a figure or ſhadow of a ſubſtance to be enjoyed now or hereafter (as theſe men dream) but the true ſubſtantial good it ſelf, the true *Mediator God and man*, the *ſubſtance of all figures, and ſhadows under the Law, which was a Schoolmaſter unto Chriſt*, Gal. 3.24 The Apoſtle tels us, *The Adminiſtrations under the Law, were a ſhadow of good things to come, the body or ſubſtance whereof was Chriſt, or was in Chriſt*; now it is againſt common ſenſe & reaſon, that one ſhadow ſhould tipe out another, and that as carnall and fleſhly as it ſelf, but the contrary hereof is moſt certain, for *Moſes* and *Joſhua* being *tipicall Saviours*, redeeming the *ſpirituall Iſrael* out of *Egypt* into *earthly Canaan*, muſt needs hold out a *ſubſtantiall Saviour*, that moſt effectually ſhall redeem the *Spirituall Iſrael*, for ſaith the Apoſtle, *He is able to ſave to the uttermoſt all that come to God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. 7.5. He is the *Alpha* and *Omega*, the *Beginning and the ending, the firſt & the laſt*, Rev. 1.18. who ſaid to *John*, *Fear not, for I was dead, & am alive for evermore, Amen: and I have the keys of Hel and of Death*. This Jeſus is not only true man, as touching fleſh, but alſo *God over all, bleſſed for ever*, or the moſt high God, *Rom.* 9.5. *John* the Baptiſt teſtifying of Chriſt, *Joh.* 3.31. ſaith *He that commeth from above is above all*, and this is true of Chriſt as touching his Godhead, who alſo is truly man, ſoul and body, conſiſting of a humane ſoul, and fleſhly body, and that after his reſurrection, as appears *Luk* 24. 39. In reference to the Conjunction of both humane and divine nature, he ſaith, *I lay down my life, and I take it up again*: As man he died, as God he raiſed himſelf from the dead; now that any ſhould be ſo vile and wretched as to count the everbleſſed Lord, who is the moſt high and bleſsed Saviour, a *fleſhly form* and *ſhadow*, becauſe *according to the infinite Wiſedome and love of God, he aſſumed mans nature, that he might thereby become a more fit & ſuitable Saviour unto them*; we are wounded in our ſouls to think thereof, and tremble to think what hardneſs of heart, *ingratitude* and blindneſs of minde, ſuch ſouls are given up to; and though they may talke of being above the diſpenſation of Chriſt, the Kingdom being in them reſigned up to the Father, they ſay they know not what; for before the office of Chriſts mediatorſhip ceaſes, and the Kingdom be reſigned to the Father, the Scripture

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expreſly tels us, all enemies muſt be ſubdued under his feet, *Pſal.* 110.1. *Pſal.* 8 6. 1*Cor.*15. 24,25. *Heb.* 2.6,7. which is not yet effected, for Chriſts enemies, *viz.* the *Devil, Sin, Babylon, Antichriſt*, the *oppoſite oppreſſing civill powers of the World, death*, and the *grave*, and the rule and authority they bear rule with, are not yet wholly by Chriſt put down, therefore the Office of his Mediatorſhip ſtill ſtands in force; Hence we may ſafely conclude.

Firſt, That if Chriſt be a ſubſtantiall Mediotor, truly ſpirituall, his Goſpel then, which he and his Apoſtles hath declared, is not a bare outward Relation, Hiſtory, or carnall Letter, but a ſpiritual and ſubſtantial Truth and Myſtery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practiſe throughout all Ages.

Secondly, It muſt needs be as durable as the Mediator is, for the Law of Chriſts Prieſthood is as durable as the Prieſthood it ſelf, the Law depending upon the Prieſthood; for the change of the Prieſthood and Law goes together, and ſo the Prieſthood of old being changed, the Law then, and not till then was changed alſo, *Heb.* 7.18. So when Chriſts Prieſthood is changed, then the Law of that Prieſthood, and not till then ſhall be changed alſo.

Thirdly, It muſt alſo be granted, That the Scriptures which do declare this great myſtery of Jeſus Chriſt and his *Goſpel*, be the holy Scriptures, and the infallible Word of God, for it could never have entered into the heart of man to have known or manifeſted thoſe hidden myſteries, had not God himſelf by his own Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making known his Counſel, *being able to make the people of God wiſe unto ſalvation through faith which is in Chriſt Jeſus, being given by the inſpiration of God, and are profitable for Doctrin, for Reproof, for correction, for Inſtruction in righteouſnes, that the man of God may be perfect, throughly furniſhed unto all good Works*, 2 *Tim.*3.15,16. and therefore not to be ſlighted and undervalued, as a dead Letter, a bare Hiſtory, a carnal empty Story. Therefore dearly beloved brethren, we beg and intreat you, and every one that loves his ſoul, to fear & tremble at the thoughts of ſlighting and deſpiſing Chriſt and his Goſpel, or any one of his laws, or holy commandments revealed in his word, for know, that *God will ſet his ſon upon his holy Hill of Sion*, *Pſal.* 2. 8. and *will call all his enemies that will not have him to reign over them*,

and ſlay them before him. He is to be received to rule over us as King, as well as to be an oblation for ſin; as he is a *Prieſt* and *Sacrifice*, ſo alſo a *Prophet* and a *King*, to teach and govern his People, being the author of Eternal Salvation to all that obey him. Therefore that man that departeth from the way of ſubjection to Chriſt in his holy Commandments and Ordinances, refuſeth Chriſt to be his Lord and King, and *judges himſelf unworthy of eternal life*; Wherefore we in tender compaſſion to your ſouls, and zeal for the glory of God, do beſeech and exhort you, That you ſtill keep the holy Commandments, as they were delivered unto you; that you do ſhew the ſame diligence to the end (for he that endureth to the end ſhall be ſaved) that ye ſtand faſt, and earneſtly contend for the Faith once delivered to the Saints, that no man take your crown from you, and that you take heed that ye be not led aſide with the workers of iniquity. Oh! let none of us dally with the wayes of God, leſt we be given up to the error of the wicked, even to thoſe horrible deluſions before mentioned, for God is a juſt and holy God. Oh that God would give his People this wiſdom in all Nations, to keep his holy Commandments, for holineſs becomes his houſe for ever. Oh that Gods ſeverity might prevaile with all that profeſs his Name, to ſearch their own hearts, leſt not receiving the truth in the love thereof, they be given up to ſtrong deluſions, to beleeve a lye; leſt they making ſin their work and pleaſure, God make condemnation to be their wages, and diſannulling their league with hell and death, he pull them down from the top of their vanity, whither they have above the heights of the clouds exalted themſelves, and *laugh at their deſtruction, and mock when their fear comes.*

Obj. But many may be ready to object, That thoſe who have faln into ſuch deſperat abominations, were ſometimes Members of our Congregations, and from thence are apt to contemn our Profeſſion, and queſtion whether our way be of God or no, ſaying, You ſee what your judgment leads to.

Sol. In anſwer to this we ſay,

1. That it is a great miſtake to judge that thoſe perſons were all of our Societies, for this we can clearly evince, That many, if not moſt of them were never Members with us.

2. Suppoſe they had been all of us (which yet is not ſo) yet we ſay, That none may thence reaſonably condemn our Profeſſion, nor our ſelves ſcruple it, as not of God; which we doubt not, but they will confeſs, if they conſider: 1. That

1. That from the undeniable truths of God, and from the Churches gathered immediately by the holy Apoſtles themſelves (which by all are granted to be the pureſt) many Profeſſors have gone aſtray, and fallen into great condemnation: *Hymeneus* and *Alexander* made ſhipwrack of Faith and of a good Conſcience, 1 *Tim.*1.19 affirming (as many of theſe in our dayes do) that the Reſurrection was paſt already, deſtroying the faith of ſome, 2 *Tim.*2. 18. ſeveral in *Corinth* denying any reſurrection at all, 1 *Cor.* 15. 12. others falling into very great abominations; *Jude* tels us, *v.*4. *That there were certain men crept in unawars, before of old ordained to this condemnation, ungodly men, turning the grace of God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.* To add one inſtance more for all (*John* ſaith) *Little children it is the laſt time, and as you have heard that Antichriſt ſhall come, even now are there many Antichriſts, wherby we know that it is the laſt time; they went out from us, but they were not of us,* Joh. 2. 18,19.

2. The Spirit of God foreſeeing ſuch things ſhould be, that we might not be ſtumbled when they come to paſſe, hath expreſly foretold them; As to the Elders of *Epheſus*, *Act.*20.28, 29, 30. ſaith *Paul* by the Spirit, *Take heed to feed the Church of God which he hath purchaſed with his own blood; for I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock: Alſo, of your ſelves ſhall men ariſe ſpeaking perverſe things, to draw away diſciples after them*; ſo alſo by the Apoſtle *Peter*, 2*Pet.*2.1,2, *&c.* There ſhal be (ſaith he) falſe teachers among you, who privily ſhall bring in damnable hereſies, denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, and many ſhall follow their pernicious or *laſcivious* wayes, by reaſon of whom the way of truth ſhall be evil ſpoken of. *Jude* excites the Saints to remember the words of the Apoſtles of our Lord Jeſus, how they foretold there ſhould be *mockers* in the laſt time, who ſhould walk after their own ungodly luſts, *ſeparating* themſelves, ſenſual, having not the Spirit, *verſ.*17,18,19. And from whom ſhall they *ſeparate*, but from the true Churches of Jeſus Chriſt, profeſſing the faith of Chriſt, and being baptized in his Name (the Scripture no where approving any other Churches that we read of) *Paul* alſo tels *Timothy*, *the time would come* (and ſurely thoſe propheſies are now fulfilled) *when they would not endure ſound doctrine, but after their own luſts,*

lusts, heap to themselves teachers, having itching ears, that should turn away their ears from the truth, giving heed unto fables.

3. God in his wisdome permits these things, that those which are approved, may be made manifest, and those that seem to be what they are not, may be discovered; for Hypocrites have and will be creeping into the Church. (and that no marvell, for Sata himself is transformed into an Angel of light) but because they receive not the truth in the love thereof, God sends them strong delusions, that they should believe a lye, that they all may be damned, who believe not the truth, but have pleasure in unrighteousnesse, *2.Thess.* 2. 10, 11, 12 &c. 1 *Joh.* 2. 18. 19.

4. We cannot wonder, that those who draw near to God in the visible profession of his Name, being destitute of the power of godlinesse, do thus fall away: for God will be sanctified in them that draw nigh to him, either in making them conformable to his Will to the praise of his grace, or else in discovering their fallhood, hypocrisie and madnes, making them dreadful examples of his wonderfull severity, to the glory of his justice. *Nadab* and *Abihu*, for offering strange fire, which the Lord commanded not, were destroyed by fire from Heaven, *Lev.* 10. 1, 2, 3. The Lord himself proclaims from Heaven, that his ways are righteous, and the just shal walk in them, but transgressors shall fall therein, *Hos.* 14. *ult.* The narrow path of the Saints righteous walk, suits not with the licentious principles and interests of carnall men; and though sinners may be in Sion for a time, yet fear surprises them, and by reason of the purity and brightnes of the ways of God, they cannot abide therein, but cast Christs yoke from their necks, because it will not be subservient to their own lusts. A remarkable example of Gods severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in *Judas*, and in *Ananias* and *Sapphira*, who for lying against the Holy Ghost, were suddenly destroyed, to the great fear of all the Church of Christ. As in Nature, the corruption of the best things is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it: for who is it that sins the unpardonable sin, but one that professed the truth of the Gospel, *Joh.* 1. 5, 6. Who are those that are twice dead, plucked up by the roots? except those that by profession were formerly alive in the truth.

Fifthly,

Fifthly, and laſtly, We do acknowledg, though ſome eminent Profeſſors of the ſame truth with us have faln foully (which hath been the occaſion of much grief to us) yet it hath been hitherto, and we hope ever ſhall be our care (as they have been by the righteous judgment of God diſcovered) according to our duty to put them from amongſt us, endeavouring to preſerve our ſelves from all iniquity, and not to have fellowſhip with the unprofitable works of darkneſs, but rather to reprove them. We conclude this, ſaying of them that are gone from us, and faln into ſuch notorious wickedneſſe, as *John* ſaith, *They went from us, becauſe they were not of us; for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifeſt not to be of us.*

If any ſhall judge what we have here declared doth ſavour of uncharitableneſſe, rigidneſſe, cenſoriouſneſſe and bitterneſſe of ſpirit to them that diſſent from us, we deſire all ſuch ſeriouſly to take notice, that true love and charity is not the ſoothing of any in their ſins, the healing of wounds ſlightly, the crying peace, peace, when ſudden deſtruction is at hand; it is not the daubing with untempered morter, but it is a true love to the Truth, and to all for the Truths ſake, conſiſting in plainneſſe and ſimplicity, engaging us to endeavor the reſtoring of them that are faln, to pull them as brands out of the fire, to contend for the faith once delivered to the Saints, to note ſuch perſons that walk diſorderly, to endeavour the preſerving of them that are ſound in the faith.

While ſome men cry out againſt us for uncharitableneſs, in crying down ſin and ſinfull practices, O how uncharitable in truth are they, that can ſuffer GOD to be diſhonoured, his Son to be vilified, his Truth trampled under foot, his Ordinances ſleighted, and their own and thouſands of poor ſouls in danger of being utterly ſeduced, to their own deſtruction, and yet have not a heart to relent for ſuch practices, nor a tongue to plead againſt them, whereby others might be fore warned of their ſwift-approaching danger; our conſciences bear witnes, that the honor of God, the love of his Truth, zeal for his Name, and if poſſible, the ſaving of ſouls from death, hath been the prevailing argument with us, thus to expreſſe our ſelves; beſeeching the God and Father of our Lord Jeſus, that by the ſame power which raiſed him from the dead, he would make this inſtrumentall to confirm thoſe who yet abide in the Truth, to reſtore all the ſimple in heart, who are ready to turn aſide from the voice of the true Shepherd, and to follow ſtrangers, and the cunning ſleights and devices

vices of the Destroyer, that walks up and down as a roaring Lyon, seeking who he may devour, who hath cast down many wounded, and slain many strong men: And that it may also to all men more fully discover the desperate folly and madness of those who triumph in their proud imaginations against the Truth and Scepter of the Lord Jesus, that all may clearly see their house is the way to hell, going down to the chambers of death, least they (poor souls) through feigned speeches, being enticed to yield, and forced through the flattering of their lips, should go after them straight way; *As an Ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike thorow their liver, hasting as birds to the snare, not knowing that it is for their life*; and we by uncharitable silence would become guilty of their bloud. Now brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, praying that you may stand upon your watch, cloathed with the whole armour of God, and that you may be kept blameless, living by faith, untill the coming of our Lord and Saviour Jesus Christ, not casting away your confidence, which hath great recompence of reward. For yet a little while, and he that shall come, will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. *Amen.*

26 JU 57

FINIS.